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True Triumph

Mark 11.1-11

Series: Holy Week 2026

The Village Church

March 29, 2026

I. Text

A. **Mark 11:1–11** (ESV) —

1. 1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples
2. 2 and said to them, “Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.
3. 3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it and will send it back here immediately.’ ”
4. 4 And they went away and found a colt tied at a door outside in the street, and they untied it.
5. 5 And some of those standing there said to them, “What are you doing, untying the colt?”
6. 6 And they told them what Jesus had said, and they let them go.
7. 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.
8. 8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.
9. 9 And those who went before and those who followed were shouting, “Hosanna! Blessed is he who comes in the name of the Lord!
10. 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”
11. 11 And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

B. Pray

C. Introduction

1. Recently, coming out of the social unrest surrounding the immigration issue, there has emerged a movement which is usually identified as the “No Kings Protests”
 - a. Now, if you think I’m going weigh in on this issue this morning – dream on!
 - b. At least I’ve got your attention
2. The only thing I’m going to observe this morning about it is, that the portion of scripture we just read is the opposite
3. First, Palm Sunday was not a protest

- a. It was a celebration
- 4. And second, Palm Sunday was not about “No kings”
 - a. It was about “The King”
- 5. That’s why, 2,000 years since this episode took place, we’re still talking about “The King”
- 6. And that’s why, should the Lord tarry, and humans are still around in 100, or 200, or 500 years
 - a. They’ll still be talking about “The King”
 - b. And human movements like “No kings” will be relegated to the dust bin of history
 - c. Mere footnotes in the dusty, arcane archives of university libraries
- 7. But Jesus Christ, King of kings, and Lord of lords will be reigning and ruling over His kingdom
- D. **Mark 11:9–10** (ESV) —
 - 1. 9 ... “Hosanna! Blessed is he who comes in the name of the Lord!
 - 2. 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”

II. **The Journey**

- A. Let’s first of all trace the journey of our little band of Jesus followers
- B. For most of the three years of Jesus’ earthly ministry, Jesus underplayed His ministry
 - 1. Oh, don’t misunderstand me – He certainly did all the things that mark the coming of Messiah
 - a. He taught with authority – not like the teachers of the Law
 - b. He healed people – miraculously – the lame, the blind, the lepers – even raising the dead!
 - c. He even cast out demons from those who were demon possessed
 - 2. And for a while His followers wanted Him to declare Himself King and get on with it!
 - a. After all, the Romans were a nasty bunch!
 - b. But Jesus would not consider such a moment before its time
 - 3. In fact, He said repeatedly, “My time has not yet come!”
- C. But then, something happened – a trigger of sorts
 - 1. **John 12:20–24** (ESV) —
 - a. 20 Now among those who went up to worship at the feast were some Greeks.
 - b. 21 So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.”
 - c. 22 Philip went and told Andrew; Andrew and Philip went and told Jesus.
 - d. 23 And Jesus answered them, “The hour has come for the Son of Man to be glorified.
 - e. 24 Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”

2. Once these Gentiles got interested in this Jesus, Jesus knew that His time to move toward Jerusalem had come
 3. **Luke 9:51** (ESV) —
 - a. 51 When the days drew near for him to be taken up, he set his face to go to Jerusalem.
- D. And yet, Jesus' going to Jerusalem was not for the purpose that His band of disciples had been anticipating
1. He was going to Jerusalem to die
 2. **Luke 13:33** (ESV) —
 - a. 33 'Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.'
- E. So Jesus and His little band of followers are head resolutely toward Jerusalem
1. **Mark 11:1** (ESV) —
 - a. 1 ... they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives...
 2. Jesus had been ministering in Judea, but across the other side of the Jordan
 - a. He had been teaching and healing
 - b. And crowds had been following, attaching themselves to this little band of Jesus-followers
 3. But then they had crossed the Jordan and had been in Jericho
 - a. Where Jesus had encountered a blind beggar named Bartimaeus
 - b. Bartimaeus had called out to Jesus, interrupting the procession
 - c. But Jesus had responded to the desperate man
 - d. Asked him, "What do you want me to do for you?"
 - e. Bart replied, "Let me recover my sight"
 - f. And then Jesus healed him
 4. And Bartimaeus became part of their procession
- F. So, they began their journey up from Jericho
1. And boy, do we mean "up" from Jericho
 - a. Jericho is below sea level, not far from where the Jordan feeds into the Dead Sea
 - b. And Jerusalem is about 2,500 feet above sea level
 2. So this was an uphill climb
 - a. And as we know – as Jesus did know even then – what would happen to Him in Jerusalem – this journey would be uphill in more ways than just geography!
- G. They were getting close
1. Drawing near – just outside
 - a. Bethphage and Bethany were little villages about two miles from Jerusalem
 - b. Right on the eastern slope of the Mount of Olives
- H. And Bethany was their initial destination
1. Because they had people in Bethany

2. Remember, Lazarus along with his sisters Mary and Martha were from Bethany
 3. And Jesus' raising Lazarus from the dead had certainly generated additional followers from that village
 4. And so, on Friday evening, before sunset, they arrived at this familiar town
 - a. Staying, presumably with Mary and Martha
 - b. Enjoying the Sabbath rest on Friday evening and Saturday
 5. And then, on Saturday evening Jesus and His close group of disciples were invited to a dinner in His honor at the home of Simon the leper
 - a. Simon, of course, at this point was no longer a leper
 - b. He had been healed by Jesus
- I. And it was on this occasion – the dinner party at Simon's home – that Mary broke an alabaster jar of costly perfume and anointed Jesus
1. Whereupon she was rebuked by Judas Iscariot, and by other disciples, for wasting such a valuable product
 - a. Which could be sold and the proceeds given to the poor
 2. But Jesus, recognizing what Mary had done, and the expression of love it represented
 - a. And, more importantly, how Mary had anointed his body beforehand for burial
 - b. Rebuked the disciples, and receive her ministry
 - c. Even as He understood its significance more than even Mary did
- J. That was Saturday evening

III. **The Instruction**

- A. Sunday morning they were up early
1. **Mark 11:1-3** (ESV) —
 - a. 1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples
 - b. 2 and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.
 - c. 3 If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.' "
- B. So Jesus sends two of His little band of disciples on to the next village, just ahead on their way up the slope of the Mount of Olives
1. And He tells them they will find a colt
 2. What kind of colt? A horse's colt; donkey's; camel's?
 - a. Well, we recognize that it's a donkey's colt
 3. Matthew's account clarifies – there were actually a donkey and the donkey's colt
 - a. No one had ever ridden on the colt
 4. And Matthew affirms the identity of the donkey's colt as the fulfillment of the Zechariah 9 prophecy
- C. And Jesus tells His disciples to untie the colt and bring it to Him

1. Now, that's kind of an odd arrangement as you might imagine
2. How many of you have seen an attractive car, maybe a cool convertible, sitting on the street with the keys in it, and thought, "That would be a sweet ride. I think I'll take it for a spin"
 - a. And if somebody on the street knows whose car it is, and asks you why you're taking it – what do you think you'd say to them?
 - b. "Oh, don't worry. I'll bring it back shortly. My friend needs it!"
3. But that's what Jesus tells them to do!
4. Jesus expects someone – the owner according to Luke's account – will question the transaction
 - a. And He tells his disciples how to respond
5. He tells them, "Tell them the Lord has need of it. We'll bring it back as soon as He's done with it"
6. Now, our 21st Century imaginations take us in other directions
 - a. We can't imagine an interchange like this
 - b. But amazingly, the owner says, "Well, no problem!"
7. Amazing!

IV. The Delivery

- A. Then comes the delivery
 1. **Mark 11:4-7** (ESV) —
 - a. 4 And they went away and found a colt tied at a door outside in the street, and they untied it.
 - b. 5 And some of those standing there said to them, "What are you doing, untying the colt?"
 - c. 6 And they told them what Jesus had said, and they let them go.
 - d. 7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.
- B. So, the disciples found everything just as Jesus had described
 1. They untied it
 - a. They responded to the owners when they were questioned
 2. The owners let them go without the slightest hesitation
 3. They brought it back to Jesus
 4. And so Jesus would be comfortable, they threw some cloaks on the donkey's colt
 5. And Jesus sat on it
- C. So, now, the little entourage
 1. And the crowd that was following them
 - a. Were ready for the big reveal!

V. The Entry

- A. **Mark 11:8** (ESV) —
 1. 8 And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.
 2. So, the trek into Jerusalem begins

- B. It's important to note that two groups of people are involved in this procession
 - 1. V 9: "those who went before and those who followed..."
 - 2. So, there are the disciples along with the entourage which had come with them from Jericho
 - a. And also, the friends and neighbors of Mary, Martha and Lazarus in Bethany
 - 3. But then, gathered in Jerusalem for the feast were a number of other Jews
 - a. And they began to pour out of the city, went up the Mount of Olives
 - b. And joined the procession
 - 4. This is gaining momentum
- C. And in the process, these enthusiastic followers, are not to be outdone by the disciples providing for Jesus by throwing their cloaks on the donkey
 - 1. They begin spreading cloaks on the road
 - 2. And when they ran out of their garments they cut down branches from the trees along the road and laid them down
 - 3. Keeping the donkey as comfortable as its rider
 - a. Think of it as a 1st Century red carpet treatment

VI. **The Adulation**

- A. Then comes the adulation
- B. **Mark 11:9–10** (ESV) —
 - 1. 9 And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord!
 - 2. 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!"
- C. What a marvelous demonstration of worship!
 - 1. These pilgrims, many of whom had come to Jerusalem to remember the deliverance from Egypt in the Passover
 - a. Were starved to have their own deliverance from their oppression
 - 2. And here was this great hope, coming into the city!
- D. This One who fed the multitudes
 - 1. This One who healed the sick
 - 2. This One who raised Lazarus from the dead!
 - 3. He was coming into the city
 - 4. Could this be the One they had been waiting for?
- E. Of course – He must be!
 - 1. He's a gift from God
 - 2. He's bringing in the kingdom of our father David!
- F. He's worthy of our adulation!
 - 1. Hosanna in the highest!

VII. **The Survey**

- A. Then what?
- B. **Mark 11:11** (ESV) —

1. 11 And he entered Jerusalem and went into the temple.
 2. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.
- C. So, Jesus comes into the city
1. Goes into the temple
 - a. It's late
 - b. Not much is happening
 2. Kind of like Shell Point
 - a. People go to bed early
 3. The crowd has dispersed
- D. Jesus checks it out; makes mental notes of everything
1. Knows that the next days in this city will be tumultuous
 2. Also knows He's not going to hang out here
 3. To escape the crowds, get some time alone
 - a. Time with His Father
 4. He leaves the way He came in
 - a. Back to Bethany
 5. To the home of His friends where He can find some final evenings of solace

VIII. **Its Meaning**

- A. What an amazing day!
1. But what's it all mean?
 2. Certainly it has nothing to do with stroking Jesus' ego like we often see these days in political rallies
 - a. That's not what this is all about
 3. If that were the case, Jesus would have ridden into Jerusalem on a white steed surrounded by mounted and armed disciples
 - a. But no, He came in humbly
 - b. Came in on a donkey
 4. So, "What's it all about, Alfie?"
- B. **Purpose**
1. First, we need to see the purpose of Jesus in all of this
 - a. And His purpose is not what the crowds expected
 2. Remember Peter?
 - a. When Jesus explained to His disciples that he was going to go to Jerusalem, be given over to the Jewish authorities, and handed to the Romans for execution and death before He would rise from the dead
 - b. What did Peter do?
 3. He said, "No Lord, this will never happen to you!"
 - a. Just a note: probably not the wisest thing you would ever say to Jesus is "No... Lord"
 - b. But that's what Peter said
 4. And do you remember what Jesus said to Him?
 - a. "Get behind me Satan"

- b. “You are not setting your mind on the things of God, but on the things of man”
- 5. No – Jesus’ purpose is to go to Jerusalem to die for the sins of all those who would ever believe in Him
 - a. He came to save His people from their sins!
 - b. From their sins! – and even more sinister and evil enemy than the hated Romans!
- 6. “The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.” (John 12.23-24)
- 7. “Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. Father, glorify your name.” (John 12.27-28)
- 8. “Then a voice came from heaven: ‘I have glorified it, and I will glorify it again.’”
- 9. “This voice has come for your sake, not mine. Now is the judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.” (John 12.30-32)
- 10. Jesus’ purpose is clear
 - a. He has come to die
 - b. To die for the sins of all those who would believe in Him
- 11. And His purpose is manifested in the manner of His entry
 - a. For He comes in fulfillment of the prophecy in Zechariah
- 12. Matthew 21:4–5 (ESV) —
 - a. 4 This took place to fulfill what was spoken by the prophet, saying,
 - b. 5 “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’ ”
- 13. This is the humble king
 - a. Mounted not on a steed, but on a donkey’s colt, a beast of burden
 - b. And this humble king would carry the burden of a people who will belong to God
- 14. Jesus purpose is clear
 - a. Even if His closest disciples really don’t get it
 - b. And they don’t – not yet, at least

C. **Deity**

- 1. And yet, in spite of the humility of this King, the deity of Jesus pierces through the cloak of His humanity
- 2. We see this, of course, in Jesus instructions to his disciples in the incident of the donkey’s colt
 - a. He tells them exactly what they will find
 - b. A colt on which no one has ever ridden
 - c. Tied on the street in the next town
- 3. And He describes to them that someone will ask them about it
 - a. And tells them what to say

- b. And He assumes that that will be sufficient in acquiring His ride
- 4. And it happens just as exactly as He describes
- 5. Now, some cynics would presume that this was all by prior arrangement
 - a. That Jesus, or one of Jesus' disciples – His advance team, as it were – had gone ahead and set the whole thing up
- 6. But there's not an ounce of evidence of that
 - a. And it's consistent with what we know of Jesus and the capacity of the Deity to communicate the unknowable to the humanity of Jesus
- 7. Remember the episode of the woman at the well, the Samaritan woman?
- 8. **John 4:16–19** (ESV) —
 - a. 16 Jesus said to her, "Go, call your husband, and come here."
 - b. 17 The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';
 - c. 18 for you have had five husbands, and the one you now have is not your husband. What you have said is true."
 - d. 19 The woman said to him, "Sir, I perceive that you are a prophet."
- 9. So, do you think Jesus did a quick internet search and learned what He could about this woman's marriages?
 - a. That He went to the courthouse in Sychar, and searched the marriage and divorce data base?
- 10. No! Jesus knew because He's the God-man
 - a. And Jesus knew about the donkey
 - b. And He knew how to acquire the donkey
- 11. Now, of course, this was all arranged in one sense
 - a. Not that Jesus had humanly arranged it
 - b. But that God had set the whole thing up
- 12. In our Sunday evening series, The Glory of Christ, we speak of the Latin phrase *finitum non capax infinitum*: the finite cannot contain the infinite
 - a. Even though the humanity of Jesus is how He engages with the world
 - b. Every now and then, His deity pokes through the veil
 - c. And He speaks with the authority of God, and with the knowledge of God
- 13. And the incident with the donkey is exhibit A in the Palm Sunday narrative of the deity of Jesus

D. **Discipleship**

- 1. Then there is discipleship
 - a. There is a lot of discipleship in this story
- 2. First, you have his followers – those who have been with Jesus all through His Galilean ministry, His time on the other side of the Jordan
 - a. And who were coming up with Him from Jericho on the way to Jerusalem
- 3. And a couple of his disciples were given this assignment of getting this donkey
 - a. What do you think they thought about the assignment?

- b. Most likely thought that this sounds crazy!
 - c. Somebody's going to think we're stealing it!
 - d. We're going to get thrown in the slammer
4. But Jesus told us what to do
- a. And they trusted Jesus
 - b. They followed his instructions to the letter
 - c. And were probably shocked when they owner of the donkey said, "Ok, have at it!"
 - d. Amazing
5. But let's not forget other disciples
- a. Over the course of time Jesus had accumulated a whole host of disciples
 - b. Many of them dropped out of sight when the going got tough
 - c. But many of them stuck
6. And a lot of Jesus' disciples were likely in the surrounding villages near Bethany
- a. Or in Jerusalem for the feast
7. And when Jesus' two disciples said, "The Lord has need of it" – these people knew exactly who "The Lord" was!
- a. "Oh, these are Jesus' people"
 - b. "I'm happy to lend my donkey to Jesus' people!"
8. So the responsiveness of this outer group of Jesus followers is part of the story
9. What's your discipleship look like?
- a. Does it go beyond waving palm branches?
 - b. Do you obey when your Lord says, "I need this from you?"

E. **Worship**

- 1. Then, of course, the centerpiece of this triumphal entry is worship
- 2. **Mark 11:9–10** (ESV) —
 - a. 9 And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord!
 - b. 10 Blessed is the coming kingdom of our father David! Hosanna in the highest!"
- 3. The elements of worship are embedded in this proclamation of these people
- 4. **"Hosanna" = save now, or save, pray!**
- 5. So in this one expression are two elements of worship
 - a. One is adoration
 - b. And the other is supplication
- 6. Or, one might say, **"praise and prayer"**
- 7. Isn't that what we do when we gather?
 - a. Do we not praise our Savior?
 - b. And do we not entreat our Savior for His favor? Do we not pray as we worship?
 - c. (We certainly should!)

8. And who is it that we worship?
 - a. Well, we worship Messiah Jesus!
9. And that is evident in this exultation
10. The source of these expressions of praise are from **Psalm 118**
11. Psalm 118 is part of the Hallel – the psalms of praise that the pilgrims coming to Jerusalem for the feasts would sing
12. And Psalm 118 is decidedly Messianic
 - a. It speaks of the stone that is rejected by the builders which becomes the chief cornerstone
13. “Blessed is the One coming in the name of the Lord!” is from **Psalm 118.26**
 - a. And when it’s combined with the notion of the Son of David, it is decidedly Messianic
14. Worship must always be focused on someone!
 - a. Our worship is not about our feelings
 - b. Our worship is not about our doing things to please us
15. No! Worship is about exalting a person – the Lord Jesus Christ
 - a. Messiah Jesus!
16. And the more we exalt Messiah Jesus, the more satisfied we will be!

F. **Tragedy**

1. Now, of course, we know what follows this glorious entry into Jerusalem of the King of kings
 - a. So this entry, in spite of its boisterous joy, is a tragic story
2. The Messiah they imagined was not the One humble, riding on the colt of a donkey
 - a. He was the political-military conqueror who would free the Jewish people from their oppression of Rome
3. Many of these cheering disciples would join the chorus calling for the crucifixion of Jesus just a mere days later
 - a. The ones who would call for the release of the insurrectionist, the murderer, Barrabas
 - b. And instead call for the execution of the Lion King of Judah
4. So many missed the true spiritual mission and ministry of Messiah Jesus, who came to save His people from their sins
 - a. And it was tragic
 - b. To miss the true significance of Messiah Jesus was truly tragic for all who made this greatest of all errors
5. And their rejection of Messiah Jesus was not lost on Jesus Himself
 - a. As Jesus entered Jerusalem amid the glorious cheers of Hosanna, he entered weeping
6. **Luke 19:41–42** (ESV) —
 - a. 41 And when he drew near and saw the city, he wept over it,
 - b. 42 saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.”
7. And they should have known!

- a. This was culpable ignorance
 - 8. He rode in on a humble colt, the foal of a donkey
 - a. Not on a stallion or war horse
 - 9. He fulfilled the prophecy in Zechariah 9 which speaks of His peace, His meekness, and His salvation
 - 10. And then there's Isaiah 53 – which every Jewish person needs to read and contemplate
 - a. Who, by His substitutionary death would make atonement for the sins of all who would believe on Him – both Jew and Gentile
 - 11. And Jesus' entire ministry was one of tenderness and peace for the multitudes
 - a. To whom He would bid them come, find rest for their souls, and lasting peace
 - 12. What a tragedy!
- G. **Triumph**
- 1. But yet, this triumphal entry was indeed a triumph
 - 2. A triumph of His love
 - a. Jesus was driven by His purpose – to go to Jerusalem to die
 - b. To die for the sins of His people
 - c. To die for all the Father had given to Him
 - 3. A triumph – for Jesus had deliberately evoked this demonstration so that the Jewish authorities would carry out their dastardly plot to kill Him
 - a. But it would be a death that He would give of Himself
 - b. For no one takes His life from Him – He lays it down of His own accord!
 - 4. Every element of this event was divinely orchestrated by our sovereign Lord
 - a. Orchestrated by His sovereign love
 - 5. This is the true triumph of Palm Sunday
 - a. That our Savior provoked the events which would accomplish the redemption that the Father and the Son had covenanted together in order to redeem a fallen humanity
 - b. A redemption which had been set in motion all the way back in the moments of the fall
 - c. So that the seed of the woman would crush the head of the serpent
 - 6. And here we are – entering the very Jerusalem where our salvation would be accomplished
 - 7. What a triumph!

IX. Conclusion

- A. So, what is it for you?
 - 1. Is it a tragedy or a triumph?
- B. Are you still among those who will not acknowledge this Jesus?
 - 1. This Messiah Jesus?
 - 2. This Son of David – David's greater Son?

3. This Lamb of God who takes away the sin of the world?
 4. This seed of the woman who has crushed the head of the serpent?
- C. What is it that prevents you from acknowledging this Savior?
1. Is it your pride?
 - a. Do you still fashion the ridiculous notion that you're just fine the way you are?
 - b. Do you imagine that God owes you, you who reject His reign and rule in your life, a salvation even as you have no genuine affection?
 2. Is it fear?
 - a. That you are afraid that the One who can save you will also be your Lord?
 - b. And that this Lord will ask of you something that you're unwilling to give?
 3. Is it anger?
 - a. That you're disappointed with life and that you blame God for your lot in life?
 - b. That you don't understand the suffering that you've seen in your own life, in your family, or even in the world?
 - c. And you concoct all kinds of reasons why your anger against God is justified?
 - d. Even when this God has poured out grace upon grace on you and your family for decades?
 4. Are you calling the release of Barrabas while happy to send this Messiah Jesus to His death?
 5. Are you among those who think that God sending His only Son to live a life that you could never live is not enough?
 - a. And are you willing to stand in the presence of God when you see Him – and that may not be far off for some of you – and you would tell Him He didn't do enough in sending His Son to die
 - b. To die for you!
 6. That, dear friends, is tragic
- D. Or is this day a triumph for you?
1. So that you do trust this King of kings for your salvation
 - a. And that you find your salvation in no one else, save the Savior
 - b. For there is no other name under heaven by which we must be saved
 2. Is your Palm Sunday rejoicing genuine?
 - a. Is Palm Sunday merely the beginning of a week in which we celebrate all the King Jesus has done to secure your salvation?